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Cunningham. The meetings were considered successful, and were well attended.

IN MEMORIAM. — Among recent losses to the cause of sound learning are several which ought not to be passed over without mention in a journal devoted to the collection and study of traditions.

Charles Candee Baldwin of Cleveland, Ohio, at the time of his death judge of the Circuit Court of Ohio, was one of those exceptional men who make the centre of all worthy energies and ennobling influences in the communities which are fortunate enough to possess them, and which are elevated and dignified by their presence. Professional eminence, the utmost simplicity and unselfishness of character, an enthusiasm for intellectual pursuits, a bonhomie and gentleness which won universal love, such were the qualities, so rare in combination, which seemed to mark him out as a personage who ought, one day, to belong to the whole United States, and whose loss is the more bitter, the more do the fortunes of the Republic, imperilled by ignorance and demagogism, demand that higher order of talent and virtue which his life illustrated. Judge Baldwin was one of the founders of the Western Reserve Historical Society, and at the time of his death its president. He was greatly interested in the American Folk-Lore Society, and one of the pleasantest recollections of the writer of this notice is of a visit to Cleveland, in which he presided at a meeting in its interest.

Robert Henry Lamborn, by profession a man of business, but by choice also occupied in scientific and literary studies, is especially known through his generosity to American libraries and museums. His friends cannot say too much of the worthy qualities which made him a model of a high-minded citizen.

In the last number was noticed the first volume of a work entitled "The Night of the Gods," by John O'Neill of Faversham, England. The unexpected decease of the writer may prevent the completion of the book. The abilities of Mr. O'Neill were devoted to the study of mythology and primitive thought, a study to which his self-sacrificing labors were given.

W. W. N.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE FIRST NINE BOOKS OF THE DANISH HISTORY OF SAXO GRAMMATICUS, translated by OLIVER ELTON; with some considerations on Saxo's Sources, Historical Methods, and Folk-Lore, by FREDERICK YORK POWELL. London: David Nutt, 1894. Pp. cxxviii, 435.

Mr. Elton's translation of Saxo is a welcome gift to all students of mythology and folk-lore. He has wisely confined himself to the first nine books, which deal with the heathen age in Denmark, and which are a treasure-house of traditions, manners and customs, myths and popular

tales. The version is satisfactorily executed. The florid luxuriance of Saxo's Latinity is as different as possible from the somewhat *jejuné* style of nineteenth century English, but Mr. Elton has happily resisted the temptation to archaize. The ponderous leisureliness of the Danish worthy has, however, been successfully reproduced by the translator, who has, at the same time, managed to avoid being positively clumsy.

The Introduction extends to almost one hundred and thirty pages. Mr. Elton himself writes the chapters on Saxo's life, the literary history of his work, etc. In these he summarizes the chief results of modern scholarship in this domain, without attempting to contribute anything to the discussion. The chapters contributed by Mr. York Powell are those to which the reader will turn with the most interest, and the student will oftenest recur. These chapters are three in number: Section 7 (Folk-lore Index); Section 8 (Saxo's Materials and Methods); Section 9 (Saxo's Mythology). The Folk-lore Index will be of permanent value. Under eleven headings, — including, among others, Political Institutions, Customary Law, Social Life and Manners, Supernatural Beings, Folk-Tales, — Mr. Powell digests the material afforded by Saxo's first nine books, with many excellent notes and comparisons of his own. "No attempt has been made," we are told, "to supply full parallels from any save the most striking and obvious old Scandinavian sources, the end being to classify material more than to point out its significance of geographic distribution." Still, a good many parallels are suggested, and, in general, the chapter performs more than it promises.

It would be ungracious to examine microscopically a work of this kind, which makes no pretension to exhaustiveness or finality. One is rather inclined to accept gratefully what is offered, thankful that it is so much. Yet, after all, the recognized scholarship of Mr. Powell and his eminent position in the world of letters justify us in expecting a certain finish, even in *parerga* of this kind, and in this finish the chapter is conspicuously lacking. Many parallels are cited without references, allusion sometimes takes the place of plain statement, and there is an exasperatingly casual air to many of the notes. Here and there Mr. Powell is far too dogmatic. The students of the "Corpus Poeticum Boreale" know how prone were both editors of that valuable but eccentric work to state as unshakable fact their own opinions on most points or their own theories on points before undiscussed. This fault is discernible in the chapters before us. "Here-mod slew his messmates in his wrath, and went forth alone into exile," says Mr. Powell, referring to a well-known *crux* in *Béowulf*. Perhaps so, but it would have been better to suggest that the passage in question is a battleground for opposing interpretations. In one particular Mr. Powell's chapters are as exasperating as possible — in the form of proper names. The "Corpus Poeticum" was bad enough in this regard, but the present work is worse. Old Norse names appear in every conceivable garb. The only discoverable principle seems to be, to change them from the forms they have in Old Norse. There is not consistency. On one page we have *Hedhin* and *Hogne* (p. xcvi.), on another *Hedhin* and *Högne* (p. ciii.). Much

of the difficulty comes from the learned *Spielerei* of anglicizing, which causes one of the many difficulties of using the "Corpus Poeticum." It is hard to understand why Mr. Powell should persist in transforming Old Norse names, for his practice with regard to Greek is precisely the opposite. He writes Kirke, and even Odusseus (but Polytherses!).

The chapter on Saxo's materials and methods is in part based on the investigations of Olrik, with whom, however, Mr. Powell does not in all instances agree. Interesting is the contention that Saxo did not make much use of Danish poems (p. c.). The chapter on mythology is of some importance, though too much under the spell of Rydberg's ingenious systematizing. Neither is so valuable to the student of folk-lore as section 7, but both deserve careful study.

G. L. Kittredge.

THE MAN WHO MARRIED THE MOON, AND OTHER PUEBLO INDIAN FOLK-STORIES. By CHARLES F. LUMMIS. New York: The Century Company. 1894. Pp. x, 239.

Five years' residence at the Tiwa pueblo of Isleta on the Rio Grande in New Mexico brought the author in such intimate contact with the natives that his knowledge of the Pueblos in general and of the Isleta tribe in particular is extensive. The fact that the author found it agreeable to live so long among this people is a guaranty of his thorough appreciation of their mode of thought and of his friendly sympathy for their welfare, through which alone may successful work among a primitive people be accomplished.

Mr. Lummis relates in all thirty-three tales, introduced by a description of these "brown story-tellers and their country." The tales are not only of interest to the mythologist, but when carefully analyzed of much value to the student of the early history and ethnology of this fascinating quarter of the continent. For instance, a cursory examination of the work reveals an account of the aboriginal marriage custom of the Isletaños, and the form of initiation into one of the sacred medicine orders, the ceremonial circuit of east, north, west, and south, with their respective symbolic colors of white, blue, yellow, and red, being observed. We also learn that Isleta is one of two pueblos occupying to-day the site of three centuries and a half ago; that the men formerly did the weaving; that arrow-heads and scalp-knives were invented by the horned toad, who also introduced irrigation to mankind; that Isleta boys must not smoke until they have taken a scalp and have thus proven their manhood; that Isleta is the centre of the universe — a belief to which the Zuñis also adhere with reference to their own domain; that all hunters give the cacique a tenth of their game for his support; that nearly all animals known to the Tiwa have a ceremonial and sacred name besides a common name; that the houses and their contents belong to the women, the fields and other outside property to the men; that the thunder is the sacred dance-rattle of the Tiwa gods, etc.

Many similarities to Zuñi mythology are shown in the collection of tales.